literature." By then she was employed, as Dr. Forster had hoped, and not as a "White Slave."

Mr. O'Reilly similarly used Christianity, Irish history, and Robert Burns -- to objectify his hardships as a miner in Western Can ada and later as an inmate of the Toronto Asylum. He had been admitted in March of 1909 and diagosed as a case of "Paranoid Dementia Praecox." According to the "Clinical Record," on everything apart from his particular "delusional fabric," Mr. O'Reilly was sane. This "delusional fabric" consisted mainly of ideas of himself as a kind of Messiah:

> The Jewish Messiah mission as contained in the Bible has been fulfilled, so that neither the Bible or Christ are any longer factors in the evolutions of the cosmos but the Almighty has directed him (the patient) as the revealer of his future messages to the world.

Mr. O'Reilly appears to have resisted such a role, but been compelled to accept it by headaches, which he could only relieve by writing out "god's messages" in the form of poems. The writer describes these as having "a certain rhythm and lilt imitative of Burns." Mr. O'Reilly's "exalted opinion of the ideas expressed there" and his belief that they came from God because, as he said, "`how could an uneducated man like himself have such fine ideas'," only confirm his madness.

Mr. O'Reilly's description, in a November 20, 1909 letter to a local politician, of his sufferings at the Asylum borrows its terms from ideas of Christ and the resurrection. But Mr. O'Reilly does not so much assert that he is the Christ as imply that his suffering is comparable to the crucifixion and resurrection that are so central to Christian experience:

> Dear James I was kept in Ward Six for about three months and when they thought that I was about dying the doctors had me taken up to ward eight wheir I nearly dide but ... I did di three or four times or more and I came to life again hoping and trusting that you will entersead [sic] in my behalf at once